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Contents

— The 23rd of March ?

— What do they say of the Ahmadiyya Movement ?

— My Reminiscences of the Promised Messiah.

— Ahmadiyya Takes Islam to the End of the World.

— Deliverance of Jesus from the Cross.

— When the Jalsa is Over } Poems

— Collected Tears from Qadian }

Editor :
Nur-ud-Din Muneer
M.A.

EXPONENT OF AHMADIYYA ISLAM AND OF ITS WORLD-WIDE REVIVALISTIC ACTIVITIES

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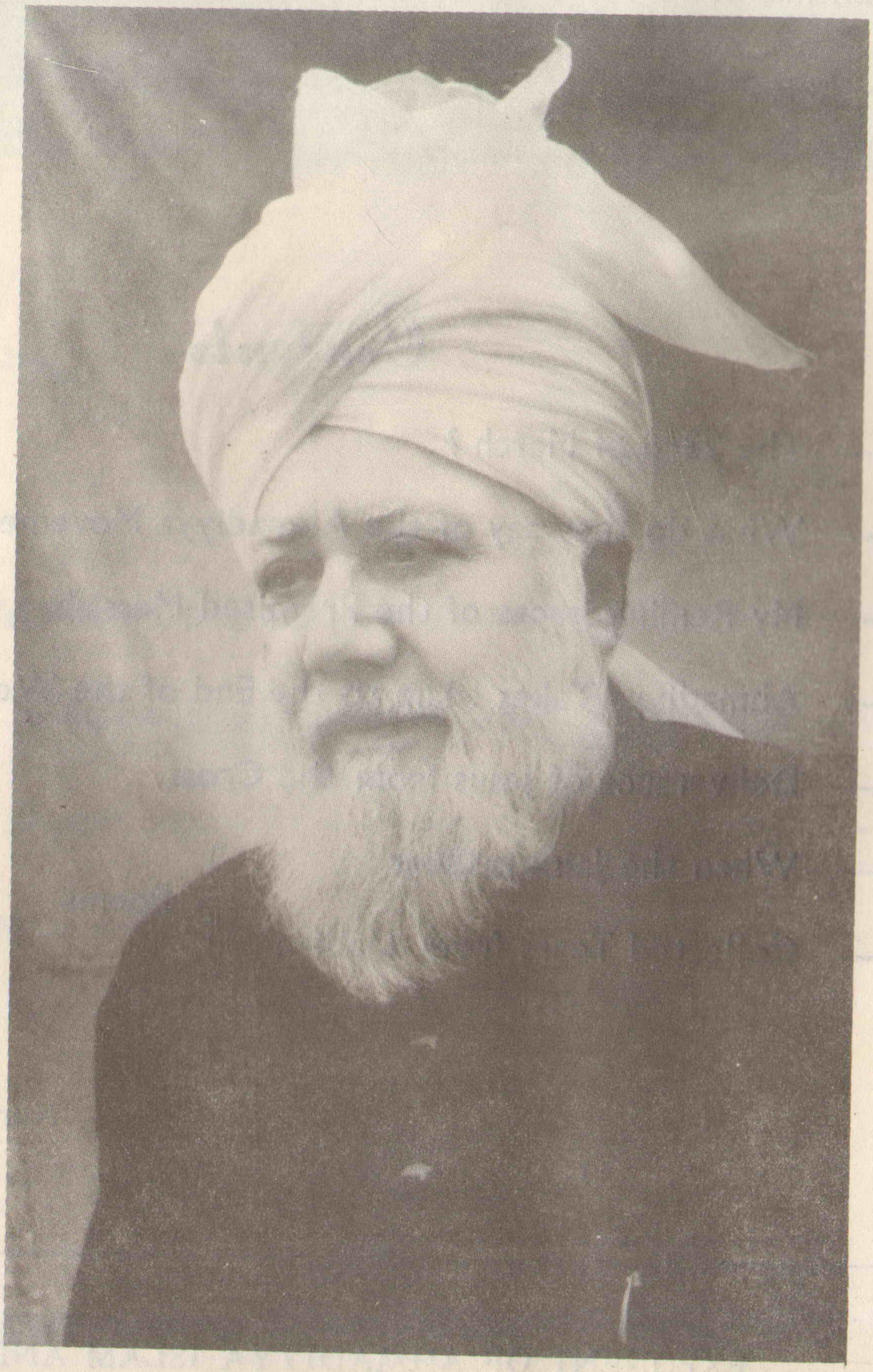

HAZRAT MIRZA NASIR AHMAD

Khalifatul Masih III

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بسم الله الرحمن الرحيم

MONTHLY

TAHRIK-i-JADID

RABWAH

Vol. XV—No. 2

March, 1979

Editor

NUR-UD-DIN MUNEER M.A.

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THE 23RD OF MARCH

Nur-ud-Din Muneer M.A.

The 23rd of March has a special significance in the annals of our Movement. On that auspicious day in the year 1889, the Promised Messiah and Mahdi, Hazrat Mirza Ghulam Ahmad accepted *baiat* for the first time, or to put it in other words the Ahmadiyya Movement in Islam was born. His followers and disciples, who were known for their piety, gathered on that day at Ludhiana (India) and gave him their solemn pledge to lead their lives according to Islam and to sacrifice everything in its cause.

It may be mentioned in this context that the number of his disciples who took baiat on that momentous day was only 40 and all of them came mostly from the province of the undivided Punjab, but now this number has swelled into millions and millions and his followers are active in all parts of the world.

The two objectives indicated above indeed constitute the corner stone of the Promised Messiah's eternal message. He invited mankind to Islam, declaring that only through it and by moulding one's life on the holy prophet's example, a man could now win the pleasure of God and draw near to Him. Based on his life-long experience he gave this glad tidings to humanity that the door to nearness to God was still open and anyone who practised Islam sincerely and offered adequate sacrifices in its cause could enter it and enjoy the blessings of God.

Since the inception of the Movement, his followers, at first under his own inspired guidance, then under the leadership of his illustrious successors, e.g., Hazrat Maulwi Noor Din ; Hazrat Mirza Bashir-ud Din Mahmud Ahmad, the Musleh Mauood, who during his blessed ministry of 52 years established the Movement firmly in the whole world, and now under Hazrat Hafiz Mirza Nasir Ahmad, his third successor, have pursued his objectives most determinedly. His message has reached the farthest ends of the earth and the people, who were uptil now unaware of Islam or under the influence of its enemies hated it, are invoking blessings of God on the Holy Prophet of Islam.

Men of darkness have always stood in the way of Divine light. They have tried their utmost to hinder its progress. So have they done with the message of the Promised Messiah. His followers have suffered terribly at their hands. But they have taken all the trials and tribulations with a smiling face and have ever gone forward to establish the kingdom of the Holy Prophet. They will carry on this crusade until the whole humanity joins one Islamic Brotherhood. It must happen in its good time, for it is what God has promised with the Holy Prophet and none can thwart His will.

By the Grace and Mercy of Almighty Allah, and through the ceaseless strivings of the Promised Messiah's community, his work is going forward every moment. The question which the 23rd of March poses before every Ahmadi, whether male or female, is whether he is contributing his mite adequately for the realisation of both the objectives ? Whether he is living according to Islam and whether he is making adequate sacrifices in its cause ? This day reminds us to examine ourselves in this context and to make amends if we do not come upto the mark.

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What Do they say of the Ahmadiyya Movement

—(1)—

"I am an eye-witness to the activities of this Movement in many parts of the world and I dare say through their efforts Islam has triumphed in these countries. In fact it has been said that perhaps the most amazing event in human history in our generation is the rise of Islam. For, within a century it has spread over half of the entire surface of the earth, remoulding the soul of nations and building a whole new world—a world of Islam.

Alhaj Yaqoob Tali Tolon Na, the Deputy Speaker of the Ghana National Assembly.

—(2)—

"It has been heartening for me to see that a Muslim Mission is not only working in Ghana, but is also making tremendous and significant headway. The greatest setback in the spreading of the noble teachings of Islam, its divine philosophies and its simple teaching was the lack of properly organised missionaries. I am therefore delighted to learn of the Ahmadiyya Mission; I say Allah to aid and bless their noble and great endeavours. The contribution which Islam, its source of brotherhood can make towards the turbulent affairs of present humanity is inestimable. I therefore hope these great efforts of the Mission will receive the praise and support it so richly deserves."

His Excellency Abdullaha Osman, President of Somalia Republic.

—(3)—

"I was very happy to find the excellent work which Mission is doing in the cause of Islam."

Mr. S. A. Hasnie, Governor of State Bank, Pakistan.

—(4)—

"I have been very much impressed with the excellent missionary work being done by the Ahmadiyya Mission in Ghana despite the strong opposition by Christian Missions. I am convinced that if they are given fair chance and protection they deserve from the Ghana Government they will fulfil the long felt religious needs of the people of Ghana."

The Hon'ble M. S. Mustafa, Deputy Prime Minister, Sierra Leone.

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—(5)—

"I strongly believe that Islam can and will be a big influencing factor in the unity of Africa today and in the future. Free from any Imperialist aim of any kind Islam seeks to bring about unity in human race. It is the religion that can provide the answer to the world that requires a spiritual guidance. I am proud of the fact that the Ahmadiyya Mission has worked very hard to spread Islam in this part of the world. They deserve every praise and support. May Allah bless them and may the Mission succeed in its endeavours. Insha Allah."

Al-haj Muhammad Khair Johari, Minister for Commerce and Industry, Malaya.

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—(6)—

"In Ashanti and the southern parts of the Gold Coast, Christianity to the present time holds the advantage. But in some parts of the south particularly along the coast, the Ahmadiyya Movement is making great gains. The popular hope that the Gold Coast would soon become Christian is in greater danger than we think."

S. G. Williamson, Professor of the Univeristy College of Ghana, in his book 'Christ or Muhammad.'

—(7)—

"The Movement is rapidly growing, gaining its converts from Christianity and Paganism, the rate of growth being demonstrative in the Gold Coast. In 1913, where 8110 adherents were shown, in 1943 the figure was 22,572. Similar growth, stimulated by the snowball effect of a visibly successful mission which offers good educational facilities up to the secondary school level, has been recorded through the whole of British West Africa. The Ahmadiyya Movement has much to its credit, displaying ardent missionary and a positive and concrete social development programme."

Professor in the University College of Ghana, Mr. J.A. Price, in an article published in the "Manchester Guardian,"

—(8)—

"The Ahmadiyya Movement adopted traditional methods of Christian Missionary Societies in order to spread the faith of Islam. And it certainly does seem that in parts of the West it is spreading faster than Christianity."

In its issue of 27th July 1958, the Daily Times of Nigeria.

—(9)—

"It has long been obvious that the Christian Church in its present frame has no hope of survival in Africa. The unprecedented growth of Islam is giving the Christian Church in Africa severe headache. The only cure is for the Church to change its present frame. The alternative is extinction."

Nigerian Daily 'West African Pilot' in its issue of January 4th 1963.

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—(10)—

"Ahmadiyya has a far reaching influence even beyond the borders of India. Its branches stretch far and wide. It spreads its literature to every corner of the globe. People of Europe and America are studying these books. Propagandists of this Movement are to be found everywhere. Ahmadiyya is an important factor in the propagation of Islam in Europe particularly and among the intellectual circles throughout the world in general. For this virtue it has the right to accept an honorary salute and desrves our gratitude.

Dr. Soakarno former President of Indonesia.

(National Front News of Indonesia, December 20th 1962).

Denmark Press on Ahmadiyya Mission Activities

—(11)—

"We are interested to know what is going to be the result of this attack by Islam on Scandinavia. There appears to be no doubt that these people will meet success. These Ahmadis are more serious people than other Muslims. They particularly do not agree with the rest of the Muslims on the point of Jehad with the sword. According to them the Quranic verse which means there should be no compulsion in matters connected with religion is conclusive on the point.

(Kristlight Dagblad Copenhagen, in its issue of December 15, 1958).

—(12)—

"I cannot refrain from admitting that in Sierra Leone today, if there is any Muslim organisation busy in serving the country, it is only the Ahmadiyya Movement and its missionaries, and it would also be an injustice not to admit the fact that if the Ahmadi missionaries had not come to this country and defended Islam against the onslaughts of the Christian missions, hardly anything of Islam except its name would have been left in these parts by this time, and no one would have liked to associate himself with it".

(The Hon'ble Chief Kande Burah, Minister for Colonisation and Public Works, Sierra Leone)

Ahmadiyyat in Indonesia

—(13)—

Justus M Van Der Kroff, in his article, 'Recent Trends in Indonesian Islam' published in January 1962 issue of 'The Muslim World' says that one prominent Indonesian publisher (Mr. Oejeng Suwargana, director of Masa Baru Publishing Co., at Bandung) told him that though younger Muslim intellectuals in Indonesia viewed official affiliation with the Ahmadiyya as heretical, yet "they eagerly buy Ahmadiyya books".

Further, he remarks, "Ahmadiyya in Indonesia are broadly scattered over the island (one even finds them in remote rural areas". "Although the Qadian school is probably most popular, both divisions of Ahmadiyya Indonesia contributed greatly to a modernistic religious quickening among younger Western schooled Indonesians".

The findings of the writer illustrate how deeply Ahmadiyya literarature is appreciated by Indonesians and how widely the Movement has spread in the islands.

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Ahmadiyya Centenary Jubilee Scheme

THE Centenary Ahmadiyya Jubilee Scheme was launched by Hazrat Ameer-ul-Momineen, Khalifatul Masih III in 1973. The plan envisages the undertaking of many projects like building of mosques and mission houses and publishing of Quran Translations and literature on Islam in many Languages. Many more necessary steps will also be taken under this Scheme for the propagation of Islam and for the upbringing of the new converts according to its teachings ; Also to accord due reception to the dawning century which is according to the prophecies contained in the scriptures the century of the dominance of Islam in the whole world.

Ahmadis all over the world have made promises of handsome sums towards this Fund and are remitting annually whatever amount becomes due from them.

In his address to the participants of the Annual rally of Majlisi Ansarullah held in Rabwah on October 1978, Hazrat Khalifatul Masih again reminded the Jamaat of their obligations regarding the Ahmadiyya Centenary Jubilee Scheme and exhorted them to expedite the remittance of the amount due from them.

Secretary. Centenary Ahmadiyya Jubilee Fund, Rabwah.

My Reminiscences of the Promised Messiah

Hakim Din Muhammad

One day in the year 1903 when I was going to Qadian, an Arab gentleman joined me in Batala and we sat in the same tonga (a horse-driven carriage). He told me that he had come to see Mirza Sahib who had claimed to be the Promised Messiah. When we reached Qadian, I guided him to the guest house and told him to come to the Mubarak Mosque in the evening for seeing the Promised Messiah.

He came in the Mubarak Mosque and when the evening prayer service was over, he introduced himself to the Promised Messiah. He said that he had got his medical education in Baghdad Medical College and was practising in Lucknow. He also told the Promised Messiah that he had come to Qadian simply to see whether there was any truth in his claim to be the Messiah and Mahdi. Thereupon, the Promised Messiah welcomed him and invited him to proceed as he liked.

The Arab youngman was tall with a red complexion and was dressed in Western fashion with a Turkish cap on his head. He spoke good urdu but the way of his speech showed that he was an arrogant man.

Addressing the Promised Messiah bluntly, he said, how could he be true in his claim of having learned Arabic miraculously when he could not pronounce ع and ق like the Arabs and stammered as well.

His arrongant manner irritated the Promised Messiah's companions so much so that one of them raised his fist to strike at his face.. However, the Promised Messiah quickly held his hand. Thereupon the Arab remarked that these were the manners of those who sat in his company. They did not know how to behave with a guest.

The Promised Messiah pacified him politely and said that for an answer to his first question he should study his Arabic books and judge for himself whether they were writtten in eloquent Arabic or not.

Referring to his remarks about the pronunciation of ع and ق, he said that he had never claimed to be able to pronounce them as Arabs do. His claim was confined merely to the knowledge of Arabic and that of the Holy Quran which he claimed to have received from God Almighty, and in which despite his repeated challenges, nobody had

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come forward to compete with him.

As for his mild stamering, the Promised Messiah continued, that far from being a disqualification, it was a proof of his truth for it was written in the scriptures that Imam Mahdi would stammer.

The Promised Messiah then answered his remarks about the manners of his companions. He said that the gentleman who had raised his fist to strike at his face was an Afghan and Afghans were known for their sensitivity. But whatever he did was not without a parallel.

Continuing the Promised Messiah said that the companions of the Holy Prophet (peace and blessings of Allah be upon him) did the same thing in similar circumstances. It was on record that once when a certain Jew was talking insolently to the Holy Prophet (peace and blessings of Allah be upon him) Hazrat Abubakr Siddique raised his fist to strike him on the face. He did it out of the deep love which he bore in his heart for his master.

This remark made his companions very happy and they were jubilant to know that one of them, i.e., Sahibz da Syed Abdul Latif Sahib of Khost, had done what Hazrat Abubakr Siddique had done in a similar case. The episode ended at that as the Azan for Isha prayers had been announced. The Arab guest was told that the talk would be resumed in the morning.

Next morning when the Promised Messiah came out for a walk, some of his companions and the Arab guest accompanied him. As usual, the Promised Messiah took a long walk in which he enlightened the Arab guest about his claims and proofs of his truth. This went on for three days, at the end of which, the Arab guest felt fully satisfied and asked the Promised Messiah to accept him in his fold.

Another incident which I remember and which is a clear proof of the miraculous efficacy of the Promised Messaih's prayers is concerned with a case of hydrophobia which is admittedly incurable.

Mr. Abdul Karim, a schoolmate of mine was bitten by a mad dog. He was immediately sent to Kasauli for treatment. After a couple of days on his return from Kasauli he showed symptoms of hydrophobia, though he had received full treatment. A telegram was sent to Kasauli at once informing the institute of the turn the case had taken and re-

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questing their advice. They wired back, "Sorry, nothing can be done for Abdul Karim".

This filled our hearts with dismay and we all felt very much grieved for Abdul Karim, especially as he was far away from his poor widowed mother.

The Promised Messiah, when apprised of these cirumstances was extremely moved and his heart melted with kindness and sympathy for him. He prayed for his health so earnestly and fervently that God Almighty granted his prayer. Mr. Abdul Karim, who was a short while ago afraid of water now asked for it and drank to his fill. In the night he slept soundly and within a few days he was hail and hearty. He lived for a long time and was blessed with children. This was purely a miracle for there is not a single instance of a person having ever been saved when attacked by hydrophobia.

(English rendering by Nur-ud-din Muneer M.A.)

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Ahmadiyya Takes Islam to the Ends of the World.

Pickings from the reports sent by Ahmadiyya Missionaries abroad

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Compiled by Nur-ud-Din Muneer. M.A.

Ahmadiyya Mission in Nigeria

Starting from scratch in early 1920s, Ahmadiyya Mission in Nigeria is now a big organization. It manages quite a good number of Hospitals, Mosques and Mission houses. Ahmadiyya missionaries, both sent from the centre and locally trained are carrying out successfully their Islamising activites in the whole country and among all classes of people. The number of converts is steadily increasing.

Many new mosques and mission houses are being built and also a new hospital. This was revealed by the Amir, Ahmadiyya Mission, Maulawi M.A. Shahid, while addressing the 29th Annual Ahmadiyya Conference held in the last week of December, 1978 in Lagos. He said :

"This year now approacing its end, we were able to build one Hospital in Bendel State, about ten mosques and mission houses including one Mission House at Owerri, Imo State and one Mission House at Porto Novo, Republic of Benin. The mission has also planned one Ahmadiyya Settlement near Agege in view of its expansion and ever increasing requirements. This Settlement, apart from residential buildings, shall contain a Hospital, Missionary College, Ahmadiyya Press and a big Mission House. The work for these projects is in progress and we hope to construct some of these buildings during the year.

"In the field of Press and publications we were able to purchase new equipment for the Press and some will be made in the next year. May Allah help us to continue to preach His Message to all the people and win the greatest number of souls for Islam."

Important political changes are expected to take place soon in the country. Elections are in the offing and the present military junta has committed itself to hand over the government to civilians. Outlining the role of Ahmadis at this critical juncture, the Amir told the congregation that being a religious body, the Jamaat as a whole would not support

any particular party. Rather, Ahmadis in each circuit should make their own decisions and vote for such patriotic parties and individuals who would serve the country and its people sincerely and dedicatedly.

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Concluding his address, he prayed for the welfare and prosperity of the country and that the ensuing elections might prove a blessing for it.

Ahmadiyya Mission Akure, Nigeria

(Progress report from January 25 to February 4)

A public meeting was held in Akure, capital of Ond State. Maulawi Abdul Mughni Zahid, Missionary from the Centre, addressed the audience on "The second advent of Messiah". He said that the signs which had been prescribed in the holy scriptures for his advent have already appeared. Hazrat Mirza Ghulam Ahmad had come in the spirit of Jesus and proclaimed his mission of serving Islam and re-establishing it again. Maulwi sahib placed before the congregation some of the great signs which God Almighty had shown in support of the Promised Messiah's truth and invited them to join his Jamaat and participate in the task of Islamising the whole world.

Next to him, Maulawi Ata Ullah Karim, a local Ahmadiyya missionary gave a comparative appraisal of Islam and Christianity and showed with cogent proofs that Islamic teachings were far superior to those of Christianity in solving human problems and in promoting a good life for the individual as well as the whole society.

Maulawi Sahib, visited a newly built house of a Christian friend on the latter's invitation and prayed for his well being. He had also a friendly meeting with a Christian Padre, Rev. Bowaje, well known in the locality for his active preaching, and had a chat with him on many aspects of Islam and Christianity. Some books were presented to him which he accepted and promised to discuss their contents when he had read them.

Some 50 persons, Muslims and non-Muslims visited the Mission house. Islamic literature was presented to them. Their questions which they posed about Islam and about the role of Ahmadiyya Movement regarding its revival were answered. A christian friend who is a teacher in the

local Secondary School joined Islam.

Ahmadiyya Mission, Ajibou Oday, Nigeria
Maulawi Saifur Rahman (From Jannary 16 January 31)

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Talimul Quran class was held twice in a week. in which lessons on the Holy Quran were given to Ahmadi adults and children. A large number of friends visited the Mission. Views were exchanged with them about topics related to comparative religions. In the meetings held by Ansarullah, Khuddamul Ahmadiyya and Lajna Imaillah, instructions were given to the gatherings for streamlining their efforts regarding the realisation of their objectives. Special stress was laid on self-reformation and communication of the Message of Ahmadiyyat to their contacts. Twelve friends joined Islam.

A visit was paid to a Christian Missionary College and also a Roman Catholic Mission. Detailed discussion took place on the 'deliverance of Jesus from the Cross', and his subsequent death in Kashmir.

Ghana Ahmadiyya Mission

This mission was also started in the early 1920's. Since its inception it has grown steadily and now its branches are spread in the whole country. Its impact on the religious, educational, and cultural life of Ghana is felt strongly. Islam is now acknowledged as a power to be reckoned with.

Its present incharge, Maulvi Abdul Wahab bin Adam is a son of Ghanian soil. After receiving his elementary education in Ghana he completed his higher studies in Islam in the Missionary Training College, Rabwah. The mission is serving Islam actively.

Maulawi Abdul Wahab bin Adam reports that a Seeratunn-Nabi conference was held in Ahmadiyya Mosque, Accra. Speeches were made on the various aspects of the Holy Prophet's (peace and blessings of God be on him) character. The mosque was packed with participants who belonged to different faiths and who paid sincere homage to the memory of the Holy Prophet (peace and blessings of Allah be on him).

Ahmadiyya Mission Techiman, Ghana.

(Jan. 16 - to Jan. 31, 1979)

Jamaat meetings were held at Ahona Dan. Speeches were made on

Islam. A good number of Christian friends also participated. Questions asked by them were answered. Quran lessons were given to Community members, in three towns.

Preliminary steps were taken to open two new schools in the area.

Ahmadiyya Mission, Volta Region, Ghana.
(Jan. 20 to Jan. 26)

Maulvi Abdul Rashid Tabassum, missionary incharge, reports that Quran lessons were given to Community members, a so instructions in various Islamic topics. Ahmadies were reminded of their obligations and responsibilities regarding the offering of monetary sacrifices in its cause. A speech on 'the excellences of Islam' was deilvered in the Wora Club. The congregation consisted of the elite of the town. Questions were also answered. Two public meetings were also held. Speeches were made on various subjects on Islam.

Ahmadiyya Mission Japan
(Feb. 1 to Feb. 15)

Maulvi Ataul-Mujeeb Rashid, missionary incharge, reports that Islam was introduced by him to a good number of Japanese. A dis-discussion took place with two Japanese friends Mr. Saito, and Mr Taguchin on suicide. The practice of suicide, assuming menacing dimensions in Japan is nowadays a burning question. Maulvi sahib explained why it was forbidden in Islam ard both the friends agreed with Islamic view. Slides pertaining to proceedings of 1978 Annual Convention held in Rabwah were also shown to them which they appreciated immensely. An article on "Islamic concept of life after death" was published in an English Monthly.

MUSLIM LEADERSHIP

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Today Islam is in a state of decay in Ghana. And we are crying for a Reformer... We need spiritual and moral leadership la our friends in Ahmadiyya Movement have. (An extract from an article by M. Ben Ahmad appearing in Weekly Spectator, Saturday, Feb. 10, 1979, under the Caption Muslims Need Good Leaders).

Deliverance of Jesus from the Cross

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Habib Ahmad M A.

Jesus claimed that he was the Promised Messiah for the Jews. They did not accept him. They said that Elijah, who according to them had ascended to Heaven and was to come down before the coming of the Messiah, had not descended as yet. How could Messiah have appeared ? Jesus said that John the Baptist was Elijah whether they believed it or not. However they did not accept his interpretation. It is written in the Jewish scriptures that whosever dies on the Cross is an accursed person. So in order to prove that he was an accursed one and a false prophet they tried to kill him on the Cross. But failed in their attempt as he was a true Prophet of God. God saved him from such ignominy.

If it had been the plan of God that Jesus be sacrificed for the sins of mankind and Jesus had known it, he would have accepted the cross willingly. But the whole of the preceding night he prayed to God in the garden that this cup might be removed from him. And when at last it seemed that he was going to die on the cross, he exclaimed, "Oh God, Oh God, why hast thou forsaken me". If he had been willing to give his life on the cross he would not have uttered these words. He would have shown willingness as Hazrat Ismail did when his father Abraham informed him that God wanted him to be sacrificed.

The Jews demanded a miracle from Jesus. He said that an adulterous nation was demanding a miracle, no miracle other than the miracle of prophet Jonah would be shown to them ; as he had remained in the belly of the fish for three days, so would the son of man be in the belly of the earth for three days. When prophet Jonah was swallowd by the fish he was alive, he remained in the belly of the fish alive, and after three days came out of it alive. Jesus said that the same miracle would be shown to them. Obviously there should be complete concidence in both the cases. Keeping in view the miracle of prophet Jonah it requires that when Jesus entered the belly of the earth (a spacious room hewn in a rock) he was alive, he remained there in the Sepulchre for three days alive, after which he came out of the earth's belly alive. Following this argument it becomes evident

that Jesus did not die on the Cross, when he was alive and like prophet Jonah entered the belly of the earth alive.

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The wife of the Roman Governor, Pilate, had dreamt that Jesus was innocent, if any harm came to him they would come to grief. She had informed her husband about the dream. He was afraid, he wanted to save Jesus at any cost. He tried his best that Jesus might be acquitted of the charges. But the Jews were adamant and wanted that Jesus must be crucified. He had to give in but he arranged the whole affair in such a way that Jesus should be saved from death on the cross. Purposely he was put on the cross on Friday in the afternoon. The next day was Sabath. He had to be taken down from the cross before evening as the night preceding Sabath was part of that day. Shortly after crucifixion a severe windstorm blew and an earthquake shook the earth. The place was darkened even before the evening. After about two or three hours Jesus and the two thieves were brought down from the cross. Normally a person does not die on the cross within such a short period. It is a slow process of death. The criminals used to be on the cross for three or four days, and died of hunger and thirst. It is highly improbable that Jesus could have died within such a short period. His body when slightly pierced by a spear, blood and water came out of it which is a sign of life. The bones of the thieves were broken but those of Jesus were not broken. Then, his body was handed over to his well-wishers and not to his opponents. The whole affair was engineered by pilate to save Jesus. When he was taken down from the cross he was unconscious, not dead. He was kept in the spacious sepulchre and treated. After three days, having recovered, he came out of the sepulchre and met some of his disciples. They thought he was a ghost which he denied. He said he was himself in flesh and blood and showed them his wounds. If he had risen from the dead with a glorious body, his wounds would not have been there. He ate some food with his disciples and made a journey to Galilee, and then finally migrated towards the East to deliever his message to the lost tribes if Israel. Later a story was concocted that God took him to Heaven. God is every where, is He sitting some where in Heaven?

When Jesus was on the cross the Jews, who were standing there had said, "If you come down now from the cross, we will believe

Continued on page 24)

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COMMUNISM AND GOD

An extract from "God in Islam" by Hazrat Mirza Bashir Ahmad Sahib M.A.
English translation by Qazi M. Aslam (Ed.)

Comments on the Communist Order of Russia seem called for, before we conclude this study. Many people point to this order as a practical proof of the denial of God, also to communist thinking which, they think, needs an answer by believers. There is no logical connection between communism and the issue of the existence of God. Communist order is an economic order and communist thinking economic thinking. More or less as the theory of evolution has been supposed to be anti-God without any logical basis, so communist thought and practice has been supposed to be anti-God without any logical basis. Communist theory and practice may be valid, or partly not. It does not necessarily entail a denial of belief. For their sphere is economics, their principal thesis being that the means of producing wealth - from land, industry, trade-should belong to the state, and that this arrangement secures a fairer distribution of the total wealth between the inhabitants of a country. But as this order has replaced all the old orders and as some of the old orders were connected with religion of one kind or another, Anti-god communism is supposed to be in conflict with religion.

It is also the case that communist leaders, in order to acculturise people in the new order, have found it necessary to condition their children and their youth against belief in God. As a result their country as a whole has become anti-God. It is no part of communism to make people anti-God. It is not logically obliged to do so. This, despite the fact that communism in some of its assumptions and in many of its details, is contrary to the teaching of religion ; despite the fact that its potential influence - not yet manifest - is certain to be anti-religious. Communism is not a complete philosophy, providing an answer to all philosophical questions. It teaches an economic system, an economic theory, and economic practice. As an economic system it has little relevance to the question of the existence of God.

What seems to be the case is that for centuries now the wealth of countries in Europe was being gathered in a few hands. The masses were in a low condition. A change in their condition could not be brought about except by a bold initiative on the part of some. Unless

this had been done the masses of Europe were certain to remain condemned to a subhuman existence. Things were at their worst in Russia, under the tyrannical rule of the Czars and the feudal lords. No wonder, there was a strong and violent reaction, a revolution which replaced the old order by the communist order. In this new order, the Czars disappeared as an institution, the feudal lords were no more, and the rich were no longer a power. Country-wide condititions were created for an equal distribution of wealth. But as often happens, communism proved a movement towards the other extreme, from one extreme to another, that is to say. In the excitement of the moment, this is not yet obvious. But in revolutionary change it is very common for people to exchange dangers of one kind, for dangers of another kind.

The new dangers may be summarised thus :

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(a) Communism by handing over the instruments of wealth-production, has killed individual initiative for work. True motives leading to work are many. But the motive which is supreme over all motives is the motive of profit. Man wants to enjoy the fruit of his labour. This motive of profit for oneself, is not the only one, it is true. We also like to work for others, for the community, the nation, the whole body of mankind. We like to donate our time and money for the good of others. Islamic teaching has encouraged these natural desires. But when all is said and done, working for one's own good and profit, for one's family, remains very strong. Communism, by curbing this motive has slowed down progress of man ;

(b) Because the means of production will all go under the state, competition and rivalry between individuals or between parties will disappear. Whatever progress or advance we owe to this activity of out-doing or out-witting one another will also disappear. Result will be decline in the quality and quantity of production. When individual parties are in competition, industry will flourish. Where only the state is responsible for production, competition between individuals and parties is not at work. There is no benefit to industry or productive activities. Some industries and some productive activities must remain with the state-that is another matter.

(c) For lack of freedom for parties, no motive is left for them to put their natural abilities to use. A decline will set in and a growing and on-going people will become stale and passive, unable to invent their own methods, their own speed of work ;

(d) Under the communist order, sympathy between person and person, and private charity must also disappear, and yet these are among the most beautiful expressions of human nature. The care of the poor and the otherwise deserving will pass on to the state, so these private and personal virtues will have no chance to play their part. No scope will be left for doing a good turn to friends—sympathy, sacrificing for others hospitality—will begin to disappear. Human relations will tend to become dry and cold an mechanical, with no warmth and spontaneity ;

(e) Communist thinking makes little difference between manual workers and brain workers (inventors, researchers, etc.). Result : no motive is left for aiming at anything very high. The higher capacities and capabilities will not have a higher value.

In short Russian Communism is a natural reaction to the cruelties which used to be perpetuated under the Czars and the feudal order. What we want is to discover the middle path and hold on to it. Running from one extreme to the other solves no problem.

Islam and the Equitable Distribution of wealth.

In contrast with communism, Islamic teaching—the divine teaching in accord with the natural dispositions of man—secures the motive of effort for profit, earned through work and sacrifice. It also prevents the wealth of a people concentrating in the hands of a few. To this end, Islamic teaching lays down certain basic principles which I summarise below :

(a) Islamic laws of inheritance prevent concentration of wealth in a few hands. Primogeniture is forbidden. All sons and all daughters have a share in the inheritance. Besides the children, wife, (or the husband), mother, father, sisters, brothers, and—in cases—other near relatives, have a share. Under these laws the wealth of the community keeps fragmenting and distributing itself. Little chance is left for it to concentrate in one or two hands.

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(b) Islam has put a curb on the giving and taking of interest. Other evils flow from the institution of interest, but one evil which it promotes is the concentration of wealth. The Islamic ban on interest, therefore, is a most wholesome safeguard against concentration (and of course against other economic imbalances which the institution creates). The economic practices of the modern world accept interest as a necessary adjunct and the abolition of interest may seem practically impossible. But Muslims in their time had an empire larger than half the world. Trade and other transactions were carried on without interest. This can happen again. Insha-Allah.

(c) Islam has forbidden gambling. Gambling also - besides being utterly futile activity - promotes the unequal distribution of wealth. It does not promote honest, hard work. It wastes time ; there is no production of wealth ; it is only the passing of wealth from hand to another's hand on the basis of sheer chance.

(d) Islam discourages hoarding of wealth, so that wealth does not lie idle, but instead is put to use in industry and other forms of production.

(e) Islam has also imposed a tax on savings called *Zakat*. The receipts from this tax are required to be spent on the poor and the disabled, also on advancing money to those who have the capability but do not have the initial capital to engage in trade or some kind of profitable employment. The purpose of the institution of *Zakat* is thus described :

> It is to take from the rich to give the same to the poor. (Bukhari)

Mineral wealth discovered under land occupied by private owners is also taxed. The tax is as much as 20%. The proceeds go into the coffers of the community for the use of the poor.

(f) Besides the statutory tax of *Zakat* Islam inculcates voluntary charity. *Zakat* goes into the state or community funds and is disbursed by the state or the community. But voluntary charity enables private individuals to show charity and sympathy to other individuals ; and this may be done both openly

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and in secret. This, to promote good relations and fellow-feeling in the community.

(g) If the above resources fail, the state or community is required to tap other resources, draw on its own funds, or raise new funds to meet the needs of the poor.

These are the seven principles or pillars on which the economic teaching of Islam stands. It is moderate. It strikes the mean path. It does not stifle any important motive in human nature. Nor does it ignore the needs of the community at large. Self-effort to profit oneself is kept alive. Equality is maintained within, and money is kept in constant use and circulation. This is what Islamic teaching provides.

Russian communism in respect of its philosophical foundations does not directly teach unbelief. It teaches an economic philosophy, a social arrangement. Only to strengthen its hold it has attacked religion in its present form. But this attack is only a reaction, a negative reaction, which to wean people from one extreme is pushing them to the other extreme. This is the central weakness and in this lies its ultimate defeat. In comparison, the Islamic teaching is posilive, moderate and just. When Russia emerges through its present reactive mood, it will be attracted to the natural teaching of Islam. 'And this is the decree of the All-Powerful and All-Wise God. Praised be God, Lord of the High Throne !

هُوَ الشَّافِی!

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اقتباس از تقریر حضرت امیرالمومنین بر موقعہ جلسہ سالانہ ۲۷ دسمبر ۱۹۷۷ء

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COLLECTED TEARS FROM QADIAN

Hadayatullah Hubsch W. Germany

do you see the birds on the street
how they fly off when cars are coming ?
so don't miss your chance, soar to Qadian
when the world approaches with lust

climbing staircases to masjid Mubarak
I see everywhere the seal of Ahmad
all dust-particles are crying aloud
"Is not Allah sufficient for His servant ?"

I weep in Qadian and only see tears
after Fajr the star is shining so bright
everywhere I hear the azan of the angels
in its shadow we are whispering prayers

you embrace me and my heart is cracking
it is sprung unto two by your oneness
where am I that I weep so much
it must be the place of partition

my ego, run away, don't come back
there's no place for two in Qadian
tell me, have you seen someone living here
it must be God, Who is praising Himself !

—✦✦—

When the Jalsa is over

Hadayatullah Hubsch

If you're feeling sad after Jalsa
then remember it is God Who is Living
He's revealing Himself everyday
in new glory and wisdom and grace.

Our hearts are united by Ahmad
and no force on earth can divide them
they're like evergreen leaves of a tree
to be seen on its different branches.

they're all nourished by the same root
it's Muhammad, the beloved of Allah
but the gardener loves root and tree
and grants water and sun and new blossoms.

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FAZLE UMAR FOUNDATION

An Important Announcement for the year 1358 H.S. / 1979 A.D.

Annual Prizes of Rupees Seven Thousand Five Hundred for Literary Works

At the Annual Gathering of 1949, Hazrat Khalifatul Masih II (may God be pleased with him) laid before the Community a comprehensive scheme regarding the Ahmadiyya Publications. To implement this scheme, The Fazle Umar Foundation has fixed five prizes of Rs 1500/- eaeh. These prizes are awarded for works which fall under any one of the following broad categories of topics:

First Prize:

The basic tenets of Islam, e.g. God's existence, Divine attributes, the need of Prophethood, criteria for the recognition of the Prophets, Prayer, Fate, Life after death, Paradise and Hell, Miracles, the need of Shariat (Religious Law), and life of the Holy Prophet.

Second Prize:

On any aspect of Islamic forms of worship and Islamic moral ethics.

Third Prize:

History of Religion; history of former prophets; history of Islam; history of propagation of Islam in any country, history of the Ahmadiyya Movement; Life story and character sketch of any companion of the Holy Prophet or any Hero of Islam, etc.

Fourth Prize:

Islamic Economics, e.g. Banking and Interest; System of Insurance; Labour and related questions; Organisation of Trading Companies; Industry; Internationl Commerce (N.B. Aside from throwing light on these subjects from the Islamic point of view, the discussion must include comparison with the existing system); Research by Muslims in any branch of knowledge and their contribution to its development.

Fifth Prize:

Any literary topic not included in the above-mentioned categories of titles.

RULES AND CONDITONS

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1. These Prizes will be awarded annually. For this purpose, a year will be reckoned as from its January to December.

2. Only those manuscripts will be included in the competition which are received in the Office of the Fazle Umar Foundation on or before 1st November in any year. Exception to this condition may be allowed under special circumstances.

3. It is important that the manuscript is original and unpublished.

4. The manuscript shall not be less than 20,000 words. (*a*) Two bound copies of the draft shall be submitted, whilst submitting his article the entrant should state clearly the category of the Prize (First, Second, etc). under which the entry falls. (*b*) The author should submit an outline of his thesis before undertaking the writing of his paper so that, the committee appointed for this purpose, can suggest essential modifications and improvements if necessary. (*c*) The author, in his thesis must include complete references quoting the author, the name of the book and the year of its publication. (*d*) It is permissible for an Arabic and an English scholar to jointly produce a thesis in English which can be published in joint names.

5. Old Books shall not be eligible for consideration.

6. To qualify for a prize, special standard of literary merit and research work has been prescribed. The question whether any entry comes upto this standard and as such is eligible for the award of a Prize shall be decided by a Board whose appointment will be made by the Chairman of the Foundation. The decision of this Board shall be Final and binding and beyond appeal in any court of Law.

   (*a*) The thesis approved for the grant of an award, will be suitably amended by the author in the light of the remarks and comments made by the judges before this is published.

   (*b*) Such an amended copy will be submitted for record to the Foundation Office,

7. It is not at all a compulsive obligation to award all these prizes every year. If in any year entries do not measure upto the stan-

dard in any division, no award of prizes will be made that year.

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8. The copy-right of the prize winning thesis will belong to the author, but the Foundation shall have the right to publish one-third of the thesis as its excerpt and if the author concerned does not publish his prize-winning work in three years the copy-right thereof shall pass on to the Foundation.

9. (*a*) If the printing and publication of an article be under the consideration of the Foundation and its author insists on grant of suitable royalty, the Foundation shall give due regard to the request i.e the payment of royalty for the publication of a thesis is not outside the bounds of possibility.

(*b*) If a writer is not in a position to publish his thesis, and if its publication is in the opinion of the Foundation in the interests of the Movement, the Foundation will make necessary arrangements. The authors shall submit at least two bound copies of each of their works to the Office of Foundation.

10. It is upto an author to determine the category or division for his entry under any one of the above mentioned five categories of topics. He may however consult the Chairman of the Foundation in this behalf. The tittle of the approved thesis will be reconsidered before its publication for any possible amendment.

11. It is for the chairman of the Foundation to decide as to which of the said categories covers an entry or whether it is not covered by any category and his decision in this respect shall be final and binding.

Secretary,
Fazl-e-Umar Foundatton Rabwah.

(*Continued from pag 15*)

you are a true prophet of God." That was the proper time for showing the miracle of ascension. Breaking loose from the cross he should have ascended to Heaven before the very eyes of the mocking Jews. Why was it necessary to have waited for so many days and then ascending upward stealthily, without letting any Jew witness his climb. It is all a made-up story.